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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*"—JOHN 17: 3.

"*And hereby we do know that we know him, if we keep his commandments.*"—I JOHN 2: 3.

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THE OTHER SIDE OF "MORMONISM."

WHAT THE "MORMONS" ARE, AND WHAT THEY HAVE DONE FOR UTAH.

[THE following article on the "Mormons," by Charles N. Crewdson, is taken from the *Philadelphia Record* of recent date. Although not written from a "Mormon" point of view, the article is commendable because of the absence of that bitterness and ridicule which non-Mormon writers usually indulge in.—ED.]

You may be interested in a brief sketch of the Mormons, of the land which they chiefly inhabit, of their history, their organizations, and their religious beliefs and practices.

Utah is one of the largest States in the union; it is nearly 300 miles square. Through the centre of the State, like a backbone, run the Wasatch Mountains. Nestled among these are some thirty fertile, cultivated valleys, 400 square miles, on an average, in extent.

The most densely populated of these are Salt Lake, Utah, and Cache Valleys, than which no part of America is more fit for habitation. Stand with me in midsummer on the temple eminence at Logan and look 20 miles to the south and a little distance northward and again to the west and see Cache Valley, checkered with fields of dark green alfalfa and yellowing wheat, and spotted with half a score of villages and streaked with winding strings of willows shading a dozen streams from the snow-capped, blue-gauze-clad mountains which completely surround you; or look, if you will, from University Heights over the long regular rows of tall Lombardy poplars—among which the "City of the Saints" is built—to the Great Salt Lake beyond, just

as the sun sets, casting a metallic sheen over its unruffled surface, and you will obtain a conception of the fertility and beauty of the land of the Mormons. Visit Salt Lake (a town of 90,000)—its hundred miles of clean streets, 132 feet wide, lined on either side by tiny artificial brooks and shade trees; its dwellings set back from the sidewalks, leaving space for blue grass and flowers: near-by "Saltair," America's unique bathing resort—and you will proclaim it the most enchanting little city in the world.

People of all nations have gathered within these beautiful valleys. In Salt Lake City there are about as many Gentiles as Mormons; in the mining districts the Gentiles are in excess; but in the agricultural sections the Saints predominate. You would never know the one from the other by their appearance, as the Mormons neither wag tails nor have horns growing from their heads. Should you enter a Mormon home you would find two things: At dinner the father would return thanks, and there would surround the table a host of children—"Utah's best crop."

I am told that the average mother has eight children. A young friend of mine was married at eighteen. I did not see him until six years afterward. He asked me to dine with him.

"Have you any children, Will," I asked?

"Oh, certainly. We Mormons believe in it, you know," said he.

He left me and went to the rear of the house, where he formed a conspiracy; for when the dinner bell rang, in came, marching like little Amazons, four stair-step maidens, the oldest one proudly bearing a baby brother.

If there is anything distinctive about the Latter-day Saints, or Mormons, as they have been nicknamed, it is their gentleness. They are also always glad to discuss their religion and will listen with the greatest toleration to expressions of opposing opinions. The first time that I ever was in Salt Lake I found my way toward the great Tabernacle. I had a most curious desire to see the inside of this edifice, which looked so much like one-half of the shell of a monstrous goose egg, but feared that anyone approaching its sacred walls would be ejected from the grounds. I saw no one, so I made my way to one of the windows. Just as I started to lift myself up and get a quick peep in, a man approached me. I was frightened.

"My friend," said he, "come with me, and I will gladly show you the inside."

Then he led me within and let me hear the great pipe organ (the sweetest-toned instrument in the world, perhaps) answered all of my questions and left me at one end of the tabernacle while he went to the other, so that I might hear across the entire length of the structure, hundreds of feet long, the noise from a pin which he dropped.

When I first attended services on a Sunday afternoon in this great Tabernacle and beheld ten thousand well-dressed, attentive people; and heard the flute-like tones and the thunderings of the mighty organ of five thousand five hundred pipes; and listened to half a thousand singers led by a sweet-voiced young Mormon girl; and saw rise up from among the venerable twelve Apostles and Elders several who spoke with eloquence and sincerity, I imbibed more than a passing interest in the Latter-day Saints, and sought to learn something of their origin and growth, about which I had heard so very little, except that they were an impious people. In this I had no difficulty, because every

Mormon is always glad to give information. Every one of them is familiar with their history and theology.

It is a significant fact that the Mormons were the first in America to produce crops by irrigation. They found Utah barren, but utilizing the mountain streams, and made the sage brush desert bring forth abundant crops. They yet continue irrigation.

The Mormon people, too, it would seem, have been raised by irrigation. The growth has been phenomenal—from 15,000 in 1850 to 300,000 in 1900. Twentyfold in fifty years! Three causes—a prodigious birth-rate, a healthful climate, and proselyting. They have thus been enabled to establish many colonies; they are rapidly settling in Wyoming, Idaho, Oregon, New Mexico, and Arizona. Three members of the Wyoming legislature are Mormons. Some Indians, too, are becoming converts. In Utah they have a ward or district of their own. In all, the Mormons have over fifty stakes, each of which is divided into wards.

But, mind you, this phenomenal spread has not come about by accident; behind it has been a marvelously executed design. At the very beginning of their organization the Mormons first sent out missionaries to the Indians, and this they have ever since continued. At the present they have continually in the field from 1500 to 1800 missionaries—mostly young men, although some of them are young women. They are establishing their churches all over the world. Nearly every important city of Europe as well as in America, contains a Mormon mission. From England alone, where proselyting began in 1837, there have come to Utah more than 75,000 converts.

Every young Mormon is expected to go on a mission, and nearly every one does go when he is called upon by the Church authorities. He must provide for his own living during the two to five years that he is away. Frequently he travels "without purse or scrip," and often he endures persecution. In the same store where I looked at the moccasins, the head of the establishment had spent two years in Mississippi, and, although he had a large family and business responsibilities, he told me that should he receive another call he would gladly go again. He had four clerks; three of them had been on missions, and the fourth held himself in readiness to go. One of these young men, although an American, spoke fluently both French and German, which he had learned during his two years' stay in Switzerland. Many a Mormon speaks, besides English, some tongue learned while a missionary abroad.

You can readily imagine then what a culture influence this missionary system exerts. Religion aside, this practice has a broadening influence; it is the most striking feature of Mormonism.

The Mormons believe in the apostacy of the Christian church—that it discontinued the plan of its founder—and they have sought to re-establish its original organization after the manner which they believe was revealed to Joseph Smith. At the head of their organization stands the President or Prophet, who, they claim, receives revelations direct from on high; next to him are the twelve apostles, who, with the President, hold the highest power. They—the President and the Apostles, are at the head of the Church in Salt Lake City—the Rome of Mormonism. Below the apostles come the high priests, seventies, elders, bishops, priests, teachers, and deacons. They are

divided into two priesthoods—the Melchisedec, whose duties are spiritual; and the Levitical, who look after the poor and attend to all temporal matters. It is the duty of the Apostles to preside, preach, baptize, and administer charities, to the Church. The high priests also preside, and are assisted by the seventies (who are aided by the elders) in preaching and baptizing. The bishop's power is more temporal. He presides over wards, collects tithes, and looks after the poor. The teachers preach only; while the office of deacon is more menial; they attend the temples and tabernacles, and even chop wood for the helpless. Any of these officers may be a missionary. The salaries—paid from the Church fund—when anything, are very small. The president of one of the largest stakes told me that he got $25 per month allowance for traveling expenses. His duties required much of his time. Those who preach receive nothing.

The Church is divided geographically into stakes and wards. Each stake contains from three thousand to eight thousand members. It is presided over by a president and two councilors, and they are assisted by a high council of twelve. The high councilors prevent many lawsuits; they adjust difficulties between laymen, such as land-lines, water-rights, etc. They do not assume power when any State law has been broken, because it is one of the doctrines of the Mormons to be obedient to the laws of the land. The wards comprise from three hundred to eight hundred people each, and are presided over by bishops.

During their early stages the Mormons held their interests in common, but this practice soon gave way to private ownership and the tithe system whereby each member gives yearly a portion of his increase. The payment of tithes is left optional with the members. Each is expected to pay one-tenth of his annual gain to a general Church fund, but the amount is left to his conscience. Each stake has its tithe house. The one in Salt Lake City, resembles a country store. It contains shelves and counters and various articles—harness, vegetables, flour, butter, eggs, meats—are on sale. Much is sold for cash, but the most of the stores are given out for script—a species of money which the Church issues to its pensioners and its poor.

If the service of the Mormons so much resembles that of other churches, what of the Bible and belief? They believe in the Old and New Testaments just as any Christians do. What is peculiar in their belief is the Book of Mormon This they hold is also the Word of God. In contents it purposes to give a history of a branch of the house of Israel, who, they claim, many centuries before Christ left Jerusalem and crossed the Pacific to America. The American Indians, they say, are descendants of Israel. They grew savage and turned dark-skinned "because of their iniquities." They are referred to in the Book of Mormon as Lamanites. They warred with and in the fifth century completely overcame the Nephites—also descendants of Israel, but who had not fallen from grace. The Nephites made their last stand on the "Hill Cumorah" in New York State. They held the previous plates on which were inscribed their history since they had left Jerusalem a thousand years before. Seeing that they were going to be completely overcome, those who guarded the sacred plates buried them where they were found by Joseph Smith after a lapse of fourteen centuries.

They believe in present day miracles, in the casting out of devils, and in a spiritual previous existence, and that man will have an eternal body. They fast one day each month—the first Sunday. No faithful Mormon eats a bite for twenty-four hours. They donate the amount they would have eaten to the poor or else make an equivalent contribution in money. In one prominent ward the "fast fund" last year amounted to $4000.

EXPERIENCES OF AN ELDER.

BEING AN ACCOUNT OF INCIDENTS IN THE LIFE OF ELDER WILLIAM GIBSON DURING HIS MINISTRY IN GREAT BRITAIN, 1841-51.

(*Continued from page 631.*)

I WILL here mention a number of experiences to show the necessity of depending on the Spirit of the Lord in preaching the Gospel.

On one occasion Brother Andrew Sproul and I were attending a conference in the city of Glasgow. The president asked Brother Sproul and I to go on the stand and address the meeting. I did not feel like talking and told the president so; but I obeyed when called upon. My mind was so dark that I could not speak more than five minutes. I told the congregation I had nothing more to say, and sat down. Brother Sproul then arose, and delivered a very fine discourse, speaking with great ease.

At the next conference in Glasgow I was again called upon to speak. Remembering my former experience, I asked Brother Sproul to speak first, which he did for about five minutes, when he sat down and called upon me. I began with fear and trembling, but I soon got the Spirit of the Lord and I never spoke with more ease and pleasure.

At another time the Saints in a place called Dalry, having taken a new hall in which to meet, asked me if I would come and open it for them. I accepted the invitation, and on the appointed Sunday morning I went with the Saints to the place of meeting. There were no strangers present when I arrived, so we waited a short time before beginning the meeting. Presently, a party of fifteen or twenty entered. When I arose, I took out my Bible to speak from it, but it seemed as dark as midnight to me. I then began to talk on the necessity of God giving revelation to His creatures on the things which their unaided reason could not reach, as man's mind, when it received one truth, still grasped at another beyond, there being no limit to its aspirations. In this way, the unaided reason was left behind, and without revelation, the intelligence of man would be at a standstill. I felt great liberty in reasoning in this way, but I did not feel like speaking from the Bible. After meeting I asked one of the brethren who the strangers were, and I was informed that they were a party of infidels. I then knew why I had been led to speak as I had.

Elder William McKeachie was an intimate friend of mine. He presided over the Glasgow branch at one time. He was well posted on the doctrines of the Church, and in private conversation very plain in setting them forth; but to preach in meeting was a very hard task for him. One Sabbath morning he came to see me at Kilmarnock. I told him as he became accustomed

to speaking it would be easier, especially if he never let his timidity overcome him, when it was his duty to speak. That day in our meeting I spoke for half of the time and then called on Elder McKeachie. Just as I sat down I remembered a passage or two of Scripture that I would like to have quoted, in order to finish my subject, but, of course, I could not arise again to do so.

When Elder McKeachie arose, he said, "When I came into the hall this morning, knowing that I would be called upon to speak, I took a seat and wondered what I should say. A passage of Scripture came to me, and I took my Bible and hunted it up, thinking I would speak from it, but Brother Gibson has quoted the very passage and spoken my thoughts, and he has left me nothing to say." He was going to sit down, but stopped, and said some passages had come to his mind. He then quoted the very passages I had forgotten, and thus finished the discourse for me. This certainly proves the oneness of those who are in possession of the same Spirit.

During all these years of labor in the ministry, I had supported myself and family, and paid my own expenses by working at my trade of woodturner; but now I was called by the authorities at Liverpool to leave my work, and go to Edinburgh to preside over that conference of the Church. This conference had been established by Elder Orson Pratt on his first mission to Scotland, and when I went there it numbered over three hundred members.

Edinburgh is a beautiful city, especially the New Town. I could look over land or sea as far as the eye could reach, from my own room window. The place where I lived was the old house of St. Leonards, once the residence of the Lords of Dumydikes, so well known in the play "The Heart of Midlothian." It stood at the head of Dumydikes and at the foot of Salisbury Crags. A little below the house stood the ancient palace of Holyrood, where so many scenes of Scottish history have been enacted, while a little to the right stood Arthur's Seat, a lofty mountain, its summit formed by nature in the form of a crouching lion. I did not enjoy this view very long, for another person who could afford to pay a higher rent than I could, came and rented the rooms. So I had to leave the fine views and take up my abode in a region of filth and poverty.

The Old Town is quite different from the New, the streets being narrow and broken. There was a sister living in one of these streets. The house was fourteen stories high, and it was quite a task to climb the stairs to the upper stories. I found it a hard task to spread the work of the Lord in the city, but it was easier in the places around, such as Fife, Dundee, Perth, and in places where the Gospel had not been preached.

I had many faithful Elders to help me, and to their work, and the blessings of the Lord, the success of the mission must be attributed. As new branches were opened I found more faithful workers. In the city there were George Waugh, and Henry McEwin, Sen., and in the branches there were William A. McMaster, David O. Calder, John Sharp, Hugh and Allen Finley, Allen Adamson, and many others, all working hard to spread the Gospel.

I was president of the Edinburgh conference four years. During the first two years the increase was not so great, owing to the trouble we had with the "Joint Stock Company"; but after the arrival of Elders Hyde, Pratt, and Taylor, the work took a new start, and in the next two years there were added

to the Church over one thousand members in the conference, besides those who had emigrated. In the last conference held in Edinburgh before I left for England, the members numbered a little over fourteen hundred.

[TO BE CONTINUED.]

BISHOP POTTER AND "THE SUBWAY TAVERN."

AN event that has caused a great deal of excitement throughout the religious world was the dedication, Tuesday, August 2nd, of "The Subway Tavern," at the corner of Bleeker and Mullburry Streets, New York. The dedication was under the direction of Bishop Henry Codman Potter, of the Episcopal Church of New York, who made an address of welcome, and led in the singing of "Praise God from whom all blessings flow." The opening of the tavern is an effort to decrease drunkenness in New York City, by giving to the public a new kind of drinking place, where a man—or a woman for that matter—who drinks, may go without being under the necessity of visiting a place of vice like the ordinary saloon. The idea has been advocated for some time in England by Earl Gray, and was adopted in the United States by Bishop Potter and others. The tavern is a sort of semi-religious saloon; but, nevertheless, a saloon where all kinds of intoxicating drinks are sold as well as soda-water, tea, coffee, and milk. Under this system, the manager gets a percentage on all the tea, coffee, and milk which is sold, but not on the liquors, which are to be the best of their kind (*i.e.*, full strength and not diluted with water), and at a moderate price. By the giving of this percentage, it is thought the encouragement of the milder drinks will tend to decrease the sale of intoxicants; but the price of liquor being low, and there being no rule provided against treating, nor against excessive drinking, this is doubtful. If a man becomes drunk, he is not permitted to remain, but even children in their "teens" have been permitted to enter, and have been supplied with liquor.

The opening of the tavern, and especially the part taken by Bishop Potter, has called forth a great deal of adverse criticism from his fellow ministers, and from the public press. The stand taken by them being that instead of decreasing the sale of liquor and drunkenness, it will tend to increase it, since many will resort there on account of the religious sanction given the place, who would not frequent the ordinary saloon. Other objections also are raised. One minister stated, "That a saloon may be conducted in an orderly manner does not reduce the effect of alcohol on the human body, nor its ultimate effects on the mental and moral nature"; while another stigmatizes the movement as an effort "to put out a fire by adding fuel."—IMPROVEMENT ERA.

RETURNING from school with a pumpkin seed in her hand, a little girl informed her mother that the teacher had taught her that the seed was white but the pumpkin was yellow. The mother asked: "What is the color of the vines?" The five-year-old said that her teacher had not taught her that. "But," said her mother, "you know, for you have seen the vines in the garden." "Of course I have, but we are not expected to know anything until we have been taught."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 20, 1904.

EDITORIAL.

THE TESTIMONY OF MISREPRESENTATION.

A FRIEND has sent us sample copies of a religious weekly published in London, named, *The Present Truth.* The two numbers received contain an article called "Mormonism Exposed," signed by the "Rev. George Bailey, Ph. D., Westminister College, Salt Lake City, Utah." The "exposure" consists in the usual method adopted by anti-"Mormons" of showing what heinous things the "Mormons" are said to believe by quoting isolated passages from remarks and expressions of opinion by members of the Church, together with wrong deductions and false statements by the writer.

It is not our purpose to review the "exposures," but we will quote the closing paragraph as a sample of the veracity of the reverend gentleman's statements regarding the Latter-day Saints.

"Scores of villages in that region" (Utah), he says, "have never had the Gospel of Jesus Christ preached to them; thousands of Mormons have never heard the thrilling story of redeeming grace as manifested through the cross. While over two thousand Mormon missionaries are making 'converts' or perverts throughout Christian communities of America and Europe, at the rate of 40,000 to 50,000 a year, the great Protestant denominations, with one conspicious exception, are simply playing at missions in Utah. The clarion call of the Gospel to repentance for sin and reformation of life in the Rocky Mountain belt would meet with a glad response from tens of thousands who are now enthralled by a moral darkness and superstition as dense as can be found anywhere on earth."

The absurdity of the foregoing quotation will readily be seen when it is remembered that the "Mormons" are largely composed of people from the Christian nations of the world, people who have been members of the various Protestant denominations that claim to be preaching the Gospel of Jesus Christ. According to this reverend doctor of philosophy the "Mormon" communities are being augmented at the rate of forty or fifty thousand a year by converts from Christian communities, and yet there are scores of villages and tens of thousands of people among the "Mormons" that have never heard "the thrilling story of redeeming grace." What is the matter with the Christian communities that allow so many thousands of their people to leave their folds without hearing of this "grace manifested through the cross?" It appears from this showing that the Rev. Mr. Bailey's services might be put to good

use in regions other than the "dark and superstitious sections of the Rocky mountains."

Incidentally, the gentleman also rather severely criticises his fellow Christian preachers, which, when the "Mormons" are under consideration, is a rare thing to do. Usually, no matter how much they quarrel among themselves, when it comes to dealing with the "Mormons" the ministers are united.

This "exposing" is no new thing. "Mormonism" has been "exposed" ever since the Prophet Joseph Smith humbly, but fearlessly did what the Lord commanded him. Time and again men have thought to astonish the world and overthrow the "Mormons" and their religion by some wonderful discovery which they claim to have made regarding their faith and practice. On such occasions there is a small flash, a little noise, and then the effort is forgotten—but the "Mormons" still go on, growing in strength and power to do good to the human family.

One of the strongest testimonies to the truth of "Mormonism," is the fact that professing ministers of religion knowingly persist in misrepresenting the "Mormon" people and their religion. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake," said the Savior; also, "If ye were of the world, the world would love its own . . . but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Christ here makes a classification: the world, and those not of the world—two classes only. It may appear presumptuous to some to say that the "Mormons" belong to the class which have come "out of the world"; but no other conclusion can consistently be reached after a careful consideration of their history. The great majority of those who have opposed the "Mormons," who have maligned, mobbed and killed them, have been wicked men—men given to sin and ungodliness, and so known and acknowledged; and strange to say, with these men, and in harmony with their doings, have been associated so-called ministers of the Gospel. Some of the most bitter persecutors the Church has had have been preachers of the various Protestant sects. If, therefore, these men, although their own lives may appear to be ever so exemplary, array themselves on the side of mobs and maligners, the matter of their classification becomes a simple thing.

Ministers and evangelists in Utah who have tried to convert the "Mormons" from the error of their way, complain because of the utter failure to make any impression. The reason is easy to see, and even the ministers ought not to be blind to it. The Rev. T. DeWitt Talmage, the noted Brooklyn preacher, once advocated the use of rifles and cannon to solve the "Mormon question." Had he gone to Utah after that as an expounder of the Gospel of peace and salvation, he, no doubt, would have expected the "Mormons" to flock around him and greet him as a friend—and would have been disappointed if they had not.

All fair criticism is legitimate, and the "Mormons" court honest enquiry into their religious belief. We live in an age of freedom, and if a person wishes to believe this or that, whose business is it? In all civilized communities—and we will presume that the United States of America is one—laws punish the evil doer and protect all in their rights. If preachers of

religion desire to preach their form of faith to the "Mormons" they have perfect right and freedom to do so. If they are impelled by honest motives, and not merely by an ulterior one, they would do well to know that converts are not made by attacking their beliefs or by "exposures" made in a spirit of hatred and misrepresentation.

"No power or influence can or ought to be maintained by virtue of the Priesthood," said the Lord through the Prophet Joseph, "only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy and without guile;" and the sooner all teachers of religion come to a realization of this truth, the better it will be for them and their cause.

N. A.

ENQUIRIES have been received regarding the beautiful poem "Let Each Man Learn to Know Himself," oft repeated by President Grant. The poem may be found in the MILLENNIAL STAR of April 21st, 1904.

THE *Deseret News* has the following item regarding Elder Tracy Cannon, who recently filled a mission in the London conference: "Tracy Cannon, as organist at yesterday's (September 20th) Tabernacle organ recital, did very well, and the large audience evidently thought so, too, by the applause given. This was Mr. Cannon's first public appearance in his home town as a Tabernacle performer, and he was naturally just a trifle nervous, but he "got there, just the same." His treatment of the "Sweet and Low" vox humana number, was unusually good, and evidenced a truly musical soul. He was complimented on this later. Mr. Cannon is a good pedalist, and a ready reader; and his technical acquirements have in them excellent promise."

RELEASE.—President John W. Saunders of the Manchester conference is honorably released to return home per s.s. *Cedric*, October 26th, 1904.

APPOINTMENT.—Elder John W. Gibson is appointed to preside over the Manchester conference.

NOTES FROM THE MISSION FIELD.

DURING the month of September, in the Swiss and German mission, there were 736 meetings held; 33 people were baptized and 36 children were blessed.

ELDER WILLIAM W. PHELPS writes from Hanley, October 18th, 1904: "We held our first district meeting in Hanley on Sunday, the 16th of October, 1904. There were present over one hundred and fifty Saints, friends, and investigators. We also baptized three more souls, and we feel very much encouraged in our work here."

PRESIDENT STEWART ECCLES writes from Glasgow under date of October 14th, 1904, as follows: "I have just returned from a three weeks' trip in the north of Scotland, and am highly pleased with the prospects in that portion of the vineyard. We had the pleasure of baptizing a promising young man in

one of the new fields. We have also many investigators among our Highland friends. We have recently added three more to the Glasgow branch."

THE Latter-day Saints' concert given in the Finsbury Town Hall, on Friday evening, October 14th, 1904, was a grand success. Professor Cecil Montague kindly assisted in rendering pianoforte solos and accompanying the artists of the evening. Miss Clarice Langston recited a choice selection, and MISS Edith Grant sang a beautiful solo, "For All Eternity." Miss Eva Starling very ably handled her violin in several solos, accompanied by her sister and Professor Montague. The Tout family also added greatly to the evening's enjoyment. There was a large and appreciative audience, and each part on the program was excellently rendered. We feel sure that these concerts, which have been held at the time of our semi-annual conference for some years, are a means of allaying prejudice and assist in bringing the principles of the Gospel before many people.

ELDER FRED G. BAKER and George W. Webster write from Aberdeen, Scotland, under date of October 17th, 1904, as follows: "We take pleasure in contributing to the STAR the encouraging results of our labors in this part of the mission. For the past four years a considerable amount of work has been done in this city, but until this month the fruits of faithful labors have not been seen. On the 6th inst. we had the pleasure of baptizing our first convert in the sea, and yesterday four more honest souls were added to the fold of Chirst, all of which were adults. The latter baptisms took place at the Aberdeen Corporation bathing station. About thirty persons were present to witness the ordinances and were deeply impressed, as most of them are sincere investigators. With the company we returned to our hall where we held our usual Sunday evening meeting and confirmed the newly baptised persons members of the Church. A very peaceful spirit prevailed throughout the services. Others who are investigating expressed their desires to unite themselves with the Church of Jesus Christ of Latter-day Saints in the near future. We are greatly encouraged with the favorable prospects of the future."

THE LONDON CONFERENCE.

AT the semi-annual London conference, held on Sunday, October 16th, in the Finsbury Town Hall, the following were present: President Heber J. Grant of the European mission; Elder Robert L. Anderson of the Liverpool office; President John W. Saunders of the Manchester conference, and twenty-five Elders and one lady missionary of the London conference.

After the usual opening exercises President Milton W. Snow welcomed the Saints and visitors to the conference. He then presented the names of the general authorities of the Church and the traveling Elders of the London conference for the vote of the Saints, all of whom were unanimously sustained. He also reported that the conference is in a flourishing condition, and the Saints are enjoying the Spirit of the Gospel.

The clerk then read the statistical report of the conference for the six

months ending September 30th, 1904, showing the average number of tracts distributed per Elder per month, 1,588; number of books, 27; number of Gospel conversations, 51; 26,856 strangers' houses visited in tracting; 922 meetings held indoor; 611 outdoor; total number of souls in the conference, 504.

At the morning meeting Elders Frank Brown, George W. Willis, and Charles Jarvis spoke respectively on the first principles of the Gospel, the principle of obedience, and the necessity for continuous revelation.

The speakers at the afternoon meeting were: Elder George Naylor, who spoke on the life and teachings of the Savior. Elder John H. Barlow, Jr., spoke on the necessity of our being obedient to the laws and ordinances of the Gospel. Elder Robert L. Anderson, who had labored in the London conference, encouraged the people to live lives of purity and uprightness before the Lord. Sister Winifred T. Brown, who is about to return to Utah, portrayed the condition of the people of the world, and spoke of the love God has for His children. Elder Claude T. Barnes took for his text the words of Apostle Paul, "Work out your own salvation," and showed how mankind can do this.

Elder David H. Jordan was the first speaker at the evening meeting, and took for his subject "The commandments given by the Savior to mankind." Elder Jesse W. Hoopes spoke on "authority," showing that it has been necessary in all ages for the leaders of the people to receive their authority from the Lord.

President Grant occupied a portion of the time at each meeting expounding the principles of the Gospel, and at the evening meeting took up the "Articles of Faith" and thoroughly explained each, and bore a strong testimony of the divinity of the mission of the Prophet Joseph Smith.

During the meeting we were favored with solos by Sisters Edith Grant and Ethel Pendry, and a trio by Grace, Maggie, and Hazel Tout, entitled, "Hear My prayer." A peaceful influence and good spirit prevailed throughout the day.

President Grant met with the Elders on Saturday morning at "Deseret,' when each reported his labors for the past six months. Many encouraging remarks were made and much valuable instruction given.

An exceedingly pleasing feature of the conference was the pic-nic provided by the Saints during the intervals. A number of tables were spread with the bounties of life, and all present partook freely.

CHARLES G. DE FRIEZ JARVIS, Clerk of Conference.

THE BETTER LIFE.

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THE Scriptures are replete with exhortation and encouragement for the human family to advance in well doing. God has decreed that His children shall have every possible experience and condition congenial to a well directed development. Within and without, man is prompted to exercise control over indwelling weaknesses, and to cultivate good dispositions and attributes until self is completely governed and a higher standard of life attained.

The Gospel, so essential and indispensable, incorporating a perfect system

of training, has been framed for the divine purpose of edifying and ennobling the inhabitants of the earth. Every possible reward is offered to those who will progress in well doing, whilst on the other hand, we are assured that the wages of sin is death. History, portraying the rise and fall of individuals and nations, stands out prominently for the benefit of mankind. It is God's plan that man shall observe a real and practical progression, and become familiar with the will of his Creator.

Realizing all this, can we afford to take leisure, and content ourselves with our undeveloped character? Are we applying ourselves with untiring constancy in harmony with the purpose of our creation? Before we attain perfection, and become fit subjects for the celestial kingdom of our Heavenly Father, we must of necessity traverse the entire road of personal combat and integrity, subduing our carnal appetites and passions, temper, impatience, faultfinding, and pride. Not alone are we to forsake weaknesses, by which all are beset, but it is required of us to cultivate honesty, virtue, charity, faith, and all that is embodied in the higher life. God requires this at our hands, and providing the effort is sufficiently determined, the desired end will ultimately be attained.

Good conduct has a dual effect. Not alone does it benefit those who manifest it, but it impresses others, and tends to encourage them to seek a higher and more permanent condition of life. The people of the earth need a Gospel of example, and not so much sermonizing. Pulpits, public buildings, and street corners are crowded with men and women undertaking to tell mankind how to live, but in a great measure the essential feature is missing—that of example.

What attitude are we as Latter-day Saints taking in this respect? Are we demonstrating to the world that our faith is mixed with works? This is a personal matter, and seriously calls forth the attention and consideration of each member. Is our example good, and consistent with our teachings? If not, our religious work will be a sad failure, and our converts, if any, will be after our own flimsy and unconverted type.

The subject particularly concerns the ministry, and the key of success and usefulness turns on the life's example, saying nothing of the condemnation that is visited upon those who allow spiritual deception and inconsistency. The minister may be bright and eloquent, but unless he has assimilated that which he represents, his sacrifice and labor are useless.

There is no question concerning the blessings, power, and increased light conferred upon the Latter-day Saints, and with it all comes responsibility. Where much is given, much is expected. Therefore the vital question involved is, are we demonstrating by our character and life that which is due to the Lord in consequence of the additional knowledge and blessings vouchsafed unto us? Also, let us answer, will God be satisfied if we live not up to the law of the Gospel which has been revealed to us, if we love only those who love us, and do good only to those who befriend us. Further, do we love our enemies, and are we able to return good for evil, assisting at all times to create peace, love, and concord?

How beautiful it will be when we can learn the simple lessons of life, and when we can put our talents to good account, profiting by this brief but im-

portant probation. We admire the character of Jesus—His life of purity and perfection. We desire to manifest His humility of heart, patience, forgiveness, and seek to be like Him, knowing of His freedom from sin in its various forms. We can only attain to His standard of integrity by practising a similar constancy of effort and sacrifice which characterized our Master.

Let us be wise in our day and generation, ever pursuing a righteous course with prayer and watchfulness. Also, may we not alone confine our thoughts and energy to self, but have at heart the welfare and good of others.

CURRENT COMMENT.

LASSA NO LONGER SACRED.

SPEAKING of the recent British expedition to Tibet, and its political effect, the *Philadelphia Ledger* says: "The romance of the forbidden city has expired. The Caucasian has set his foot in the city of the Grand Lama. The European is gazing upon the white palace with the golden roofs that crown the sacred hill from which for centuries the Buddhist pope has reigned. In other centuries a few Europeans managed to reach Lassa. These straggling adventurers were agents of religion; they wanted Lassa for Christianity. They were easily driven away. The present invaders are agents of political ambition—they will stay."

A NEW ANÆSTHETIC.

AFTER three years of patient research, two professors of Geneva, Switzerland, claim to have discovered a new anæsthetic which promises to revolutionize the practise of dentistry. In reporting to the state department, Consul Leifeld at Freiburg, Germany, states that finding that the nervous system was influenced by colored light, the professors soon perceived after experimenting with each hue that blue had an extraordinary soothing effect on the nerves.

The consul says that a tooth may be painlessly extracted with none of the after effects on the system by shutting up the patient in a dark room and exposing his eyes to a blue light of sixteen candle power for three minutes, causing him to lose all sense of pain, although at the same time retaining his senses.

ROYALTY AT PROFESSOR FINSEN'S FUNERAL.

PROFESSOR FINSEN, whose death occurred recently, was the discoverer of what is called the Finsen Ray, and its application to the treatment of lupus and kindred diseases. Some wonderful cures are reported from his hospital in Copenhagen. The services at Professor Finsen's funeral were attended by the King of Denmark, the King of the Hellenes, the Crown Prince of Denmark, the Princes Waldemar, Karl, and Hans, the entire Cabinet, and other high dignitaries, besides several hundreds of doctors and students of the Copenhagen medical schools, as well as many patients who have undergone treatment at the Finsen Light Institute. Queen Alexandra, the Danish Crown Princess, and Princesses Victoria, Maud, and Thyra were also present, occupying seats in the transept. The coffin was hidden beneath a mass of beautiful wreaths, among which were tributes from King Edward and Queen Alexandra and other members of the Royal Family, the German Emperor, and the German Imperial Chancellor.

BUT WHY DID JACOB WEEP?

THE Bible--that venerable record of the progress of humanity, says an exchange—contains the mention of no less than fifty-two kisses. More than half of these were given and received by men. The first really romantic kiss of the Scriptures was an incident in the early life of Jacob. The young Jewish lad had left his father's house and set out to see the world. As he plods along the dusty highway his eyes suddenly fall upon an entrancing picture. By the edge of a wayside well stands a lovely maiden, the gracious curves of her body outlined against the soft blue of the Palestinian sky. A smile perchance wreathes her lips, while the pure joy of her young life finds vent in song. It is not to be wondered at that, as the young traveler approaches nearer, he feels fluttering around his heart an emotion that has never been there before. The young man and maiden meet, and the two appear to have very speedily recognized their affinity for each other, for the biblical story of this first meeting ends with the statement, "and Jacob kissed Rachel, and lifted up his voice and wept."

MAY A PARSON TRADE HORSES?

THE Rev. W. A. Penn, pastor of the Methodist church at Maysville, Ky., and for eighteen years a member of the Kentucky conference, was before the session of an annual conference recently on charges preferred by the Rev. John E. Deering, presiding Elder of the Maysville district. The motion made by Elder Deering alleged that the Rev. Mr. Penn devoted more of his time to trading horses on county court days at the various county seats than he did to the work of the church. The Rev. Mr. Penn did not make denial of the charge, but in defending his action stated that he was forced to seek other business pursuits besides his church work in order to properly support his family, owing to the small salary allowed him by his church. The case occupied three hours before the conference and arguments were made by several ministers and presiding Elders, but after it was proved by the Rev. Mr. Penn that his business was along legitimate lines the motion was withdrawn. The motion created quite a stir in the conference and the Rev. Mr. Penn was congratulated by many for the able defense made by him.

LIFE ON OTHER PLANETS.

How little, after all, can man find out by his own wisdom or research! The limitations of human knowledge is illustrated in the study of astronomy. Clearly not much definite knowledge of the worlds in space can be gained except through the revelations of God to man. Upon the question whether life-bearing planets can exist in other solar systems than our own the answer of science is clear and distinct, says Professor Maunder, in *Knowledge*. It is precisely the same which Professor Newcomb recently gave concerning the possible inhabitants of Mars. "The reader knows just as much of the subject as I do, and that is nothing at all." Within our solar system we can indeed form some crude estimate of probabilities; beyond it, nothing. All the amazing progress of modern science, all the revelations made by the spectroscope or by photography, all the advance in biology have not brought us one step nearer an answer to the question: "Is this the only inhabited world?" We stand essentially where Whewell and Brewster stood half a century ago, or we

might indeed say where Galileo and Copernicus stood three hundred years ago. We can indeed spin our discussion at greater length than our predecessors, and can introduce a far larger number of more or less irrelevant facts, but of serious argument, either for or against, we are entirely destitute.

FOUND A MESSIAH.

"It will be remembered," says the *Deseret News*, "that, some years ago, through the efforts of Tolstoi and other philanthropists, members of a Russian sect, the so-called Doukhobors, were assisted to emigrate to Canada, to escape persecutions and trouble in Russia. They were welcomed to Canada and given every opportunity to work out their own salvation, and there was no reason why they should not have lived in peace and prosperity.

"But shortly after their arrival in Canada a fanatic appeared among them who taught them to go on a pilgrimage and look for a Messiah. Many listened to his teachings. Households were broken up, lands abandoned, cattle turned loose, and they started out on weary marches, without food, and in utter disregard of the weather. They were finally induced to turn back, but not until after they had shown a disposition to resist. The government agents treated them like children, and when persuasion was useless, force was resorted to, to compel obedience.

"One of the tenets of these Doukhobors is said to be this, that they must not submit to any law which has not come to them directly from God. This has caused much trouble, since the Canadian government insists on recognition. It is now reported that these queer religionists have formally recognized Lord Minto as the Messiah for whom they were looking. If this is true, there should be no further trouble, for the Canadian laws and regulations can, through him, receive the sanction the Doukhobors demand for all laws, before they accept them.

"There are about 8,000 of that Russian sect in Canada, and probably over 2,000 of them were affected by the fanaticism that took the form of pilgrimages. With this trouble settled, the community should progress satisfactorily in every respect. They are good citizens, as are all those who faithfully listen to the demands of conscience, as they are given to understand its voice."

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